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as before. "Return to be made before the last day of August."

These references certainly point to the fact that during the years 1583-1584 Spenser was busy in Ireland, and that during the former year at least he made his home in Co. Kildare at New Abbey. Added to the facts already known, we thus have fairly definite knowledge of his whereabouts during the interim between Lord Grey's departure and his residence at Kilcolman.

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THE BALLAD OF THE DEMON LOVER.

A lost version of this ballad, recently recovered by me from a rare broadside, may now be added to the eight versions in Professor Child's collection (vol. III, p. 361). In his introduction Professor Child says:

"An Americanized version of this ballad was printed not very long ago at Philadelphia, under the title of *The House Carpenter*. I have been able to secure only two stanzas, which were cited in Graham's *Illustrated Magazine* for September, 1858:

"I might have married the king's daughter, dear,"

"You might have married her," cried she,

"For I'm married to a house-carpenter,
And a fine young man is he."

"Oh dry up your tears, my own true love,
And cease your weeping," cried he,

"For soon you'll see your own happy home
On the banks of old Tennessee."

These stanzas correspond to stanzas 2 and 10 of the ballad as printed. The broadside, printed by H. De Marsan, New York, is to be found in a miscellaneous collection of American street songs and ballads in the possession of the American Antiquarian Society, at Worcester, Mass.

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ENGLISH LOAN-WORDS IN YIDDISH.

The American Ghetto is quite a different thing from the historical European Ghetto. It is the result of a natural, voluntary tendency for those belonging to the same race and religion to congregate. But social intercourse is not restricted thereby, and it does not take long for the Jewish immigrant to become acquainted with American ideals. The younger generation immediately adopt the English language, and children almost invariably address their parents in English even when spoken to in Yiddish. The newspapers print an English page, and the visitor to the Ghetto hears English more than Yiddish. One hears Italian youth speak to each other in their mother-tongue. Such a thing is inconceivable in the Ghetto. A Jewish boy would feel most strange at the idea of addressing even his brother in Yiddish, and would find it hard to adjust himself to the act. In view of these facts it is only natural that a large number of English words have been incorporated into Yiddish.

The present list of loan-words cannot claim completeness, but it contains most of the words in common use. It would be swelled considerably if words peculiar to the various professions were included.

I deal only with Yiddish as spoken in New York. It is easily possible that a different set of words would be gathered in another city, for aside from the necessity of borrowing words to connote new ideas, there seems to have been no guiding principle in adoption. Why, for example, should *chair* be adopted, and not *table*? Both objects are referred to with equal frequency, and in conjunction with each other.

The pronunciation has been indicated only where it departs sufficiently from the English, and even where given, it is only approximately correct, owing to the variety of Yiddish dialects.

The loan-words fall into two groups:

I. *Words used to the exclusion of the corresponding Yiddish words (where such existed).*

agent. It is interesting to observe that the English word is employed in all cases, except to denote the representative of a steamship com-